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# The Problem of the Indian in Alberta



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This study of the work among the Indians in Alberta was undertaken by the writer as a contribution to the report of the Commission on Indian Work in Alberta appointed by the General Board of Missions of the Methodist Church in the autumn of 1909, and is confined to the work under the Methodist Church. The study is based upon:—

1. Answers to a list of questions found below, which was submitted to a large number of Indian workers in the Province.

2. Personal visits to all Indian reserves in Alberta in which the Methodist Church is working, and interviews with workers and Government Agents.

3. A study of the reports of Indian Government Agents and Inspectors, as presented in the Blue Books of the Indian Department for the years 1904 to 1909, inclusive.

4. A fairly wide reading of the literature of the subject and a study of the methods of dealing with Indian education on this continent, as well as seven years' observation in Alberta.

The writer is also deeply indebted to the Reverend Principal Barner of the Indian Industrial School, Red Deer, for criticism and suggestions. The splendid work of Mr. Barner in connection with his school and upon the Reserves makes the problem of the Indian of easier solution than it would otherwise be.

## QUESTIONNAIRE UPON INDIAN WORK.

### A.—EDUCATION.

1. In your experience, which is the more satisfactory method of education upon the Reserve, the Boarding or the Day School? State reasons.

2. How do students who have attended the Industrial School compare in moral conduct and general efficiency, with those who have no had this training?

3. What do you find to be the objection, if any, on the part of the Indians to the Industrial School?

4. From your knowledge of the matter, what forms of education would you suggest as best suited to the Indian? State reasons for your reply.

5. Would you be in favor of the Church handing over the whole matter of Indian education to the Government? State reasons.

## B.—RELIGION.

1. Do you find that the Indians generally are improving or otherwise in their devotion to Christian forms of religion? Write fully.

2. What do you find to be the effect upon the Indians of their occasional indulgence in religious dances and other forms of pagan religious customs?

3. Do you find the tendency to revert to pagan customs increasing or diminishing of late years? Can you assign causes?

It is claimed that the forms of Protestant religion are too advanced—lacking the spectacular element, &c.—for the Indian, and that the Roman Catholic succeeds better because his forms are more primitive, and appeal more to the senses. If so, what remedy would you suggest?

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## C.—MORALITY.

1. Are the Indians improving generally or retrograding in morality? If they are falling away from previous standards, state instances and causes if you can.

2. It is claimed that many of the members of our Church, or those who have been accounted members, are guilty of gross forms of immorality such as adultery. Do you find cases of this kind?

3. In such cases what kind of discipline would you suggest, and if responsible, put into force?

4. Do you think the Protestant Indians as a whole in Alberta are as true to moral and religious standards as they were twenty-five years ago? If not, why not? If so, assign causes.

N.B.—If there is any matter that has not been included in the above questions upon which you desire to express an opinion, any suggestion for the good of the Indians, or the improvement of our work as a Church among them, please feel free to express it.

## A.—EDUCATION.

NOTE.—By a Day School is meant a school on the Reserve conducted like a public school among white people, where the children live at their homes and attend school certain hours of the day. The Boarding School is a residential school situated upon the Indian Reserve. An Industrial School is a residential school situated some distance from any Indian Reserve.

1. Upon this question there seems to be just one opinion, and that is that as they are at present conducted, and in the present stage of civilization of the Indian in Alberta, the Day School is an absurdity. The reasons for this opinion are many and well-known to the Indian Department—the long distance from the school that many of the pupils live, no law compelling attendance, the migratory habits of the Indians, the fact that English is not spoken in the tepee—the child who attempts to air his English at home is ridiculed—the utter failure of these schools in the past and their abandonment in Alberta by all the churches but the Methodist. The only condition on which the Day School is continued is in connection with a Boarding School, as hereinafter outlined, with education conducted on kindergarten lines, the children driven daily to the school and given a mid-day meal, and for children of the lower grades only. The improved grade of school recently suggested by the Indian Department, with the mid-day meal, is a marked advance over the old style, but is open to abuse if not carefully watched; for the pupils are marked present no matter what hour of the day they may arrive at the school, and there is always the possibility that all are not *bona-fide* pupils taking advantage of the hot meal at noon.

The advantages of the Boarding School are many. It is near the Indian and hence does not take the children a long distance away from home; it provides shelter, diet and atmosphere absolutely necessary in the education of a primitive race in the ideals of a higher form of culture; it gives the student practice in the English language sufficient for him to use it with ease; the attention and influence of

the staff is constant, and not confined to a few hours as in the Day School. One Agent, speaking of the work of two Day Schools and a Boarding School on his Reserve, says, "The difference in the mental attainments of the children in the Boarding School and those at the Day Schools is an object lesson in itself." Again, the same Agent says, "A visit to the Boarding School always gives wonder and pleasure to strangers at the attainments of these Indian pupils."

The comments of the Agents in their reports for the years 1904-1909 are also suggestive. Speaking of the Day School we read again and again such expressions as, "progress not satisfactory," "Day School closed for want of attendance," "the migratory habits of the Indians make it impossible to keep up the Day School on this Reserve," etc, etc. It is a significant fact that there are four Day Schools now in operation in Alberta, and all of them are Methodist. The Roman Catholics and Anglicans have abandoned them for some time. How little can be accomplished is seen from the fact that with a Methodist school population on the Reserves on which our Church is operating of 260, the average attendance is not more than 50 or 60 all told, and a child is counted present if he comes for the first time in the middle of the afternoon. The question of the character of the Boarding School and the general scheme of Indian education will be taken up under A. 4 and the appendix on "Material Equipment and Motives."

2. Very various answers are given to this question. Some say that the graduates from the Industrial School are the dirtiest, laziest, most vicious on the Reserve. Others pronounce them "the best we have," the most intelligent and industrious. It depends upon the character of the individual student, on the character of the school he attended, and perhaps, most, upon the character of the Reserve to which he returned. It is not probable that more go wrong than among the educated children of white parents. When we remember that the Indian after a comparatively short period in contact with the customs of the white man in the school goes back to an environment in which the customs of ages hold sway, and to which heredity strongly inclines him, the wonder is that as many turn out well as do. One of the weakest points in our treatment of the Indian is permitting him to get the chance of reverting by going back to the Reserve. Again the methods of education have been academic, not sufficiently industrial. Of this more later.

3. The chief objections on the part of the Indian are:—

- a. Separation of children from the family.
- b. Faulty in education—teach vicious habits.
- c. Makes children hard to control on return home.
- d. Makes money out of the children—the Indian wants this himself.
- e. Does not train Christian men and women.
- f. Fails to make pupils efficient in use of English.
- g. Same objections as uneducated whites.

The above are actual objections made by Indians—how sincere they are is another matter. Probably the root of all is the first. On the other hand there are Indians who are ready enough to send their children away so as to get rid of them. This is sometimes the case with widows who want to marry again.

It is worthy of remark, however, that since the Indians have learned of the new regime at Red Deer there has been a decided change in their opinion of the Industrial School. It is very probable that in the near future the Red Deer school will have to refuse applicants for want of room.

4. a. Day School as an adjunct to the Boarding School on the Reserve for pupils up to nine years of age. Pupils to be carried to the school and provided a mid-day meal. Education to be upon the best kindergarten methods, and a kitchen garden and flower garden in connection with the school, if possible, where a part of the school day shall be spent. The teachers of this school should be on the staff of the Boarding School.

b. Boarding School on the Reserve conducted on the general lines of the Industrial Schools—a part of the day in school at the ordinary academic work and part of the day outside the school room engaged in athletics, farm and stock work, industrial and manual training under instructors. Boarding Schools to be constructed and equipped in accordance with the lines suggested in Appendix on "Material Equipment and Motives." Education must be on thoroughly modern lines the ideal being the moralizing rather than the mentalizing of the children. Children will enter this school at about 9 years of age and stay till 15 or 16. Isolated tribes like that at White Whale Lake (Paul's) should be removed to a larger Reservation, where they would come in contact with a school.

c. An Industrial School, centrally situated, to which promising students should be sent on graduation from the Boarding School—a

15 or 16 years of age. Here a real industrial education would be given and the pupil fitted to take his place as a citizen with a handicraft equipment which would enable him to take his place with his fellows in the life of the nation.

It will be seen that the chief features of the above scheme are:

1. The gradual advance of the student.
2. Stimulus given to individual bent.
3. The manual and industrial element from the bottom to the top.

The experience of the United States in the education of the Indian is worthy of notice. The earlier Indian education was literary and religious in character, but in recent years much more has been done in the way of vocational and industrial education. This is especially the case of the Boarding Schools of which there were in 1900, 150, with an average attendance of 17,000. In these schools, according to the location, the boys are taught various trades, especially those connected with the occupations of agricultural regions. The boys are also trained in the simpler arts of farming and the care of stock, while the girls are taught housekeeping, dressmaking, and other occupations which will enable them to work as servants, or to live on a somewhat civilized plane among their own people. Some of the schools are teaching those industrial arts which are indigenous among the Indians, the aim being to revive these arts, because they may be an effective means of self support in those regions where the opportunities for farming are not great, and for their cultural value. As an illustration of the advantage of the change from a literary form of education to an industrial and vocational is seen in the figures given in the Report (U. S. Census, 1900) of degree of illiteracy among Indians. Of about 171,000 Indians enumerated, 52.5 per cent. of the males, and 59.9 per cent. of the females were illiterate, but the advance in education and the effect of the new methods are shown in the age groups. Of all the Indians between 10 and 14 years of age only 26.7 per cent. of the males and 27.6 per cent. of the females were illiterate, while of all the males between 45 and 54 years of age 76 per cent. and of the females, 83.3 per cent. were illiterate.

Enough has been said to indicate the advantage of the above outlined scheme of education to that in vogue, i.e., the Day School system. Indeed, it may be said that if our Church is not prepared to adopt new methods of training the Indian, it would be much better for her to hand over the business to one of the other churches. If something is not done within a short time the Indians will take the



matter in their own hands and turn Roman Catholic—a very marked tendency at present. There is not an Indian worker, Church or Government, in Alberta at the present time, known to the writer, who does not deery the Day School as at present conducted, and who is not in favor of the Boarding School on the Reserve. It is no use to quote the experience of other Provinces—the facts are as stated.

5. The consensus of opinion is against this, due to the experience with the sort of representative the Government now appoints—too often—as its agent. It is thought that the Church is better able to find good teachers than the Government. There is no difference of opinion in the replies I have upon this question. *A priori*, one would suppose the Government would be able to find as good teachers for this work as for schools among the whites. Certainly the standard should be as high as that required in white schools, both moral and academic. In the United States the control of Indian education has been taken over almost entirely by the Government.

## B.—RELIGION.

1. On this question *opinions* are divided. One writer, a man of over a quarter of a century of experience as an Indian teacher, says, "Compared with what we saw 30 years ago, it seems to me that they are degenerating and are less inclined to Christian forms of religion and more inclined to pagan customs." Another of even longer experience says, "In my experience wherever the class of Missionaries has not deteriorated the people have not gone back." Then he adds, and this is of importance, "Settlement has opened the eyes of the Indian to the white man's generally double life." It must be remembered that the Indians are a primitive and child-like people, and as such are strongly imitative in their instincts. In the early days the only white men they came in contact with were of the best sort, and deeply interested in their welfare. These were their only copy, and their advance in the forms of Christian devotion was rapid. The case is very different to-day, and a study of conditions shows that the reaction is greatest in those Reserves where the Indian comes in closest contact with the white man. In the services I attended the Indians were models of devotion, shaming the whites in their deportment. The personality and example of the Missionary is an important factor. Recently on one of the Reserves the Indians met to consider a matter not in any way associated with religion, but they opened their

meeting with prayer. In the matters of baptism and the Lord's Supper they are most punctilious, whatever may be the reason. Some workers claim that they do not observe Sunday as well as in the past. A curious instance of the inner workings of the Indian mind, showing how we may mistake the outward form for reality, is seen in the demand class leaders are making to be paid for their services! Indeed the Indian wants pay for all services he gives.

2. There is an almost unanimous condemnation of these practices. The words of Inspector Markle are *apropos* here. Speaking of one of the Reserves under his inspectorate, he says, "The old time heathen worship and customs seem to have revived to a large extent. I presume such backslidings here and elsewhere should be anticipated so long as premiums are offered the Indians to leave their homes and their work by exhibitions to parade on the public street in war paint and nude attire, and to dance the dances of their forefathers. Such exhibitions may be symbolic history, from prehistoric days, but they tend to revive paganism and do not promote the yield from the Indian's potato patch and his garden." On the other hand, another writer, in answer to my inquiry, and he perhaps the most qualified man in Canada to speak with authority on the subject, says: "Those who desire this form of religion never took to any other, and as modified to-day I do not see any harm in such being allowed to worship according to conscience. To peremptorily forbid would antagonize [them] altogether toward Christianity." Another writer says, "There is no doubt in my mind the much-talked-of ponoka dance had a blighting effect upon our work here for a few weeks. Two of my class leaders were up to ponoka at the time." It has been remarked, however, that the Indians have been much more tractable at Treaty time since the recent outbreaks. But the overwhelming opinion is against these practices; that they should be kept down with a strong arm.

The Reverend John Matheson, of Onion Lake, Sask., says in a letter: "I am certain, from personal observation, that the whole tendency of Indians coming to these shows is toward moral and physical degeneration rather than uplift." He proceeds to say, speaking of the Indian pageant arranged by the Edmonton Exhibition Board with the Indians of the Hobbema Agency, July, 1909, "Of all the scenes of demoralization, debauchery, and degradation I ever witnessed, nothing could ever approach what I saw there at the close of

the show. The Indians were 'dead broke' and had all the whiskey that the white profligates chose to supply them with in exchange for their women and girls. Two young men (Indians) came to myself (I was disguised and they did not recognize me) each of them leading a young squaw, and with signs and broken English wished me to give them a dollar for either of the women. From personal knowledge, and from seeing them treated for private diseases after returning from these shows, I know something of the disease and misery entailed."

There is a slight difference of opinion on this point, but from the evidence at hand there seems to be a well-defined movement of reversion of late. A number of reasons are suggested. The influence of Indians from the south (U. S.) is mentioned, the influence of the Roman Catholic Church, which does not oppose such customs as severely as the Methodist, but the chief reason is the desire of white people to witness such exhibitions, and the readiness of the Indian to do anything for money. On one Reserve, which has had a good reputation in the past, the Missionary writes: "There has been more drumming and dancing on this Reserve by a certain class the last few years." On another Reserve the wife of the Agent told me that the drum was heard often of late, and others corroborated her testimony. How far this tendency to reversion is due to the initiative of the Indian and his innate desire for the same cannot be said. It is doubtful if he would indulge were it not for the temptation from without. Again many of the dances of to-day, of which the Missionary complains, are not pagan, but those of the white man. The tendency of these dances is bad, and the Chiefs are taking strong ground against them. The difficulty is that the Church does not provide any form of amusements for the Indian young people. There is certainly matter for consideration here.

4. I would gather that while the real effect is produced by the simple preaching of the Gospel by men whose hearts are filled with love for the Indian, our Church would gain by the introduction of more of a symbolic and even spectacular nature into worship. Nearly every correspondent admitted this. On the other hand, all were decided that the Roman Catholic influence is not the best on the morals of the people, because her standards are not so severe in their demands. One man who understands the Indian well says that symbolism and the use of a good deal of figurative language in speaking

to the Indian is what is needed—an evident truth. I have heard a good deal of criticism from others than the Missionaries to the effect that set sermons on models that are adapted to whites are not the thing for the Indian and that the Missionary makes a mistake here; that he should give the people simple talks upon conduct, etc. This seems to be true. I should say that our Church could learn much in its dealing with the Indian problem from the Roman Catholics.

### C.—MORALITY.

1. There seems to be no doubt that the improvement of the Indian is as rapid as can be expected, when we remember how short a time it is since he came in contact with the ideals of civilization, and also his close contact with bad whites. Unfortunately, prostitution seems to be on the increase, a thing unknown in the past. One of the Missionaries writes that some of his people moved out near a railway camp last fall in order to cater to the men in this way. But the Indian is coming up more rapidly than his white brother did. We must also remember that in many ways the Indian's conception of morality differs from that of the white man. He has no conscience upon many matters that seem quite obvious to us. We must give the Indian time and not judge him too severely. In moral conduct he is probably the equal, if not the superior, of many of his white fellows.

2. In judging of this matter it will be necessary for us to learn the Indian's point of view. Marriage customs connected as they are with one of the profoundest instincts of the race, that of reproduction, are deeply rooted and not easily changed. The old custom of "trial marriages" still holds with the Indians. A man and woman live together for a time, and if they do not agree they separate by mutual consent and make other alliances. This being the custom of the Indian he does not look upon—or finds it difficult to do so—a marriage celebrated by the Church in any other light. Of course he *knows* it is wrong to commit adultery, but there is the racial instinct. We must take that into consideration. Perhaps the Church has not been well advised in performing the marriage ceremony until the couple had decided to live together for good. The principles underlying this question will be treated under the next question.

3. Two answers sum up the replies to this question that have come to the hand of the writer: "Moral suasion and nothing else." "The creation of a conscience." One or two would have the Government bring the offenders to justice. In view of the difficulty of the

question it may be well for us to consider the whole matter of the relation of the Indians to the ideals of civilization. It is a well known fact of psychology that when a choice, whether one of adaptation or one of conscious volition, becomes instinctive it is imbedded in the ethnic sense. In this manner instinctive prejudices and preferences become hereditary. Herein lies the power of custom. Such customs are not easily broken up. Like all deeply imbedded habits, they may be overcome for a time if the pressure be sufficient, but they are ever likely to break out again. They are the expression of a normal ethnic instinct of self-preservation and the preservation of the race. When we use the words 'higher' and 'lower,' 'advance' or 'retrogression,' in speaking of a race of people we must understand the relative character of these words. The sum of actual achievement at any given time may not be an accurate index of racial capacity. Some races move upward rapidly and exhaust themselves in the movement; others move more slowly with better results. The greatest fault in the education of children and of primitive races is too much forcing. We have expected the Indian to adopt the customs of the white race within a generation or so. The advance has been very great. One of my correspondents, Rev. Dr. McDougall, says with truth, "Christianity has done possibly more in the time among the Indian peoples she has reached in Alberta than she has done among any other class of men history gives us any knowledge of—from 1840 to 1910. And for a long time one lone agent, then for many years a small number, covering a big region." This is a splendid testimony to the zeal of the Christian church in Alberta. But has it been zeal with knowledge? Has the forcing process been productive of lasting results? Are we wise in our attempts to make a white man out of the Indian by requiring him to give up his tribal customs and adopt those of the Anglo-Saxon? These are questions the more thoughtful workers among the Indians are asking to-day. Let me quote one of them. "Are we at the present time," he asks, "reaping the results of a superficial change in the mind and no change in the heart that took place when the majority of the Indians accepted our religion in place of their pagan religion? Did they embrace our religion because it was something new to them? Did they merely accept it because the Missionary told them, and for what they could secure by doing so? Did they expect a temporal remuneration for uniting with the Church? These are questions which have presented themselves to me many times during the past seven years." This strikes me as a very thoughtful putting of a condition which may exist—a condition which one would expect,

in view of the almost entirely academic and theatrical forms of education and religious instruction we have given them. The experience of Indian workers in the United States would seem to indicate that instead of the forcing process the better plan is to win them by example, and chiefly by showing the economic value of industry and education, and by giving them a new habit of life through *training* along lines of *their own* individual and racial instincts.

We have heard much of late years about "the white man's burden" and his responsibility for the moral uplift of "the lesser breeds without the law," and without doubt the matter is an important one and the responsibility great, but too often it seems an apology for a conquest which has become an accomplished fact. But granting the impulse is a noble one, there still remains the question of method. Lift the Indian up—yes, but how and where to? What culture forms shall we give him? Those of the white man, we say with complacency. But such forms may not only be unsuited to the Indian but positively prejudicial to his real progress. Nansen may not be exaggerating when he says the only change that can be wrought in a primitive race with any sort of rapidity is a change toward degeneration and ruin. He is convinced that the Eskimo of Greenland have suffered as much by adopting European modes of living as from the new vices and diseases that have come in from whites. It is claimed in Hawaii that the falling off of the population from the 300,000 of Cook's time to the 30,000 of to-day has been largely due to the substitution of wooden houses for the old grass wigwams and the use of clothing unsuited to the climate. It has become almost a truism that the attempt to rapidly adjust primitive groups to a highly complex mode of life such as exists among advanced peoples by discipline or theoretic teaching is hurtful if not destructive to the former. While it is the duty of the more civilized races to share with the "lesser breeds" those forms of culture they have received from their ancestors, yet it must be remembered that these forms must be worked out slowly by the primitive races by the method of natural selection. A result achieved by one race may be passed on to another, but this does not save the latter the necessity of doing over again the work necessary to bring about this result. They may do it quicker because they have the finished work before them, but each race must work out his own destiny slowly and alone. There can be no short-cutting if the results are to be permanent. The new forms of culture must have time to get down "into the spinal column." A people will make more rapid

advances and do more useful service for civilization by following the lines of its own natural capacities. Says Professor Weatherly, of Indiana University, to whose article on "Race and Marriage" I am indebted, "Preservation of distinct racial types means a saving of characteristic traits and capacities which are as stimulating and beneficent for the world community as are varied individual traits for smaller social units."

All of which would seem to indicate that we should build upon foundations already laid. That is what Paul did in addressing the men of Athens. He had found in walking about their streets that they were a people "very religious." Taking this as his key, he told them about "the Unknown God" to whom in their excess of religiousness they had built an altar. So in dealing with the Indian. Religious, moral, ethnic, ideals are there. Many of them are not such as are the best. Shall we rebuke them and try to force our own upon them? Shall we not rather use them as a foundation upon which to build a nobler structure. Or, rather, shall not they with our copy build a structure of their own? We must not try to make white men out of the Indians any more than we would attempt to make an Englishman out of a Japanese; all races must work along the line of their cultural bent. Such considerations as these will account for the discouraging features of the work and will suggest to us the wisdom of going slowly.

4. Practically every one of my correspondents gave a negative answer to this question, and my own investigations corroborate this. The reason is evident enough. Twenty-five years ago the only white men they knew were, with a few exceptions, good men. The Indian copied their manners. It was simply a matter of imitation. The case stands in a very different light to-day, as we all know. The old tribal impulses, which have been hibernating for years owing to the counter-stimulus of a higher race, are awakening. One of the most thoughtful of my correspondents says, "Probably this is what might be called a reactionary period in the history of the Indians. Such periods have come to all primitive races. This is not to say that the Indians are not making progress, for when the counter-action takes place they will swing far past the previous point of attainment into a more advanced civilization and spiritual life." There is much truth in this, and it shows us the need of increased effort on behalf of the Indians and the adoption of the best methods of education and culture. Instead of this we, as a Church, are marking time and still

using methods abandoned by the other churches in Alberta. There are in round numbers 1,500 Methodist Indians on the Reserves in Alberta and they are ministered to by five Missionaries and four Day School teachers—one of whom is not in our employ. Look at the Morley (Stoney) Reserve, where there are between six and seven hundred Indians all professedly Methodist. To care for all these people we have just one man. For some reason, difficult to understand, the Morley School was closed. In its place we have a Day School—or rather the Government has one—striving to do the work of education for 120 children of school age. Such carelessness in the treatment of a great work is deplorable. No wonder our Missionaries are discouraged! We are in a most critical period in the history of these people, and the Church is playing with the problem.

In addition to the recommendations contained in the above report, I would advise the publication of a monthly paper or magazine for the Indians. In no way could the Church reach and influence the adult people on the Reserves as by the publication of a paper. The writer will set before the Foreign Department a cheap and feasible way of accomplishing this end.

The following words of the Reverend Principal Barner are worthy of consideration. He says in his report as a member of the Commission on Indian Work above referred to:—

“It may be said that as a Church maybe too much has been expected from the Indian people, and when the expected results have not appeared, feelings of discouragement have been indulged in and workers have allowed their zeal to wane and their hands to drop, saying, ‘This Indian problem is too difficult,’ instead of realizing that with God there are no problems and it is for the worker to seek His way. The hope of the Indian people is found in their children, and more attention must be given to them. Maybe if there was established more unity between what are known as the ‘Missionary’ and ‘Educational’ departments of work, so that these would go hand in hand, thus dissipating the feeling now all too prevalent among the Indians, that the educationalist is an interloper and is not in the same great work as the Missionary, there might be more rapid progress. In the days of the Senior Steinhauer it was he, the Missionary, who sought out the school truants, not because he was compelled by authority, but because he put first things first; and some of our finest and most progressive Indians are the products of that system. Above all, there



is needed in the workers among Indians such a spirit of consecration and vision that, should it involve a generation or two of effort before any great results are seen, there will still be shining brightly the light which inspired the thought:

‘It is the way the Master went,  
Should not the servant tread it still?’”

### NOTE.

At the meeting of the General Board of Missions in October, 1910, the following recommendations of the Commission were adopted:

1. That wherever we have a Residential School or hospital on or contiguous to an Indian Mission, the Principal in charge of the school or the Doctor in charge of the hospital shall have charge of all the work in connection with the Mission.

2. The establishment of a new Residential School at Morley situated near the railway station, to be built by the Government and managed by the Church.

3. The publication of a monthly magazine in the Cree syllabic character for circulation among the Indians of Alberta under the care of our Church.

4. The question of the future of Red Deer Institute and the proposal to place Residential Schools on the Hobbema and Saddle Lake Reservations was left to the further investigation of the Commission.

### APPENDIX.

#### MATERIAL EQUIPMENT AND MOTIVES.

The general plan of education should be in the interests of the establishment of good habits of conduct rather than matters of theoretical knowledge. Practically every thinker upon the subject, from Aristotle to Herbert Spencer, is of the opinion that the race is not more advanced because it knows more. Says Professor William James, “I have been a citizen of Cambridge for many years, and in my time there has been in Eastern Massachusetts no enterprise of public or private rascality that has not been organized or led by a Harvard graduate.” One fault of the Indian education in the past has been that it has sought to enlighten the intellect rather than fix good habits of conduct. As has been said above, education should also take into consideration the natural aptitudes of the student and build upon

foundations already laid. It is very doubtful if the effort to turn all the Indians into farmers will meet with greater success than a similar effort to make all white men farmers. For this reason education should be along the lines of manual and industrial training, not neglecting the three Rs. This should begin in the earliest grades and be continued till the student leaves school and after. So much for general principles.

1. The buildings themselves, whether Boarding or Industrial Schools, should be salubriously situated and constructed upon the latest and most scientific hygienic principles. Provision should be made for forced ventilation so that the students would live constantly in fresh air. Provision should also be made for an abundance of natural and artificial light.

2. The clothing of the students in the Industrial School should be uniform, and some means of distinguishing the different grades. The use, as in the army and navy, of good conduct stripes might be indicated. The bedding should be clean and not too coarse, so that it may have a cultural value.

3. Particular attention should be paid to the diet of the students in all the schools. This should be scientifically arranged and chosen so as to give strength and vigor and to act as a prophylactic to disease. In the case of incorrigible students a special diet should be given to lay a foundation for their improvement otherwise unattainable. The service of food should make for culture. Consumptive children should not be deprived of the benefits of education and training, but should be lodged in a separate building specially adapted for such cases.

4. All modern appliances for physical culture should be introduced and all students required to spend a certain time every day in the gymnasium or athletic field under instructors. When students are admitted to the school they should undergo a careful physical examination and their future regimen adapted to meet their needs. It must not be forgotten that "a physical fact is as sacred as a moral principle."

5. As has been indicated above, manual training should begin in the earliest grades of the Day School. This might begin with the usual kindergarten work and the use of gardens alongside the school where a part of the day should be spent. In the winter this time might be devoted to clay modelling, drawing, weaving, etc. Later on this form of instruction should include mechanical and free-hand drawing, work in wood and metals, instruction in trades, etc.

6 Instruction in trades should be based upon the needs of the country and the natural aptitudes of the individual students. All should have a certain amount of instruction in farm and garden work, the care of stock, dairying, etc. The student should be paid for his work and a part of the money funded to assist him to become established in life when he leaves the school. This is a matter of the greatest importance, namely, the use of the economic motive in training to thriftiness. This is a principle inherent in human nature and in the nature of things, but has been largely neglected in education in the past. The great thing in the training of the Indian is to form a habit, capacity, and disposition for useful work. This can only be produced by industrial training in productive activities in which the student shall be stimulated to make something of himself and shall be given the capacity for the same. The effort to inspire the student by means of moral precepts, while admirable in theory and intention, has proved ineffectual in most instances. The most hopeful response is not the repentance and good resolutions of the student, but the indication of a desire to learn some useful occupation.

7. While the chief emphasis should be laid upon the formation of useful and productive habits, education in letters should not be neglected. But this should in all cases be associated with industrial training.

8. A well-equipped library and reading room should be a part of the equipment of all Boarding and Industrial Schools, and the students stimulated to make use of the same. In Industrial Schools a weekly paper might be published by the students. Recreating and diverting amusements should be provided as often as possible, consisting of vocal and instrumental concerts, stereopticon exhibitions with explanations, literary entertainments and the acting of plays by the students, assisted by the faculty.

9. In the Day Schools a special set of readers should be introduced to meet the requirements and adjusted to the real interests of the children and of the Reserve generally.

10. Religion and morals will receive attention, but will be administered in the schools not so much in the way of formal instruction as by the creation of a moral and spiritual atmosphere and the conduct of instruction with a moral aim. The beauty of the Lord should come upon the students through the establishment of the work of their hands upon them. The great aim should be the establishment of an *esprit de corps* which shall be inspirational and reformatory in its tendency. Hence the immense importance of leadership. As a great

chorus reaches its highest excellency through the personality of the leader, so the most successful education will depend upon the inspirational power of the Principal, and, in lesser degree, that of the whole staff. While strictness and strenuousness must characterize the discipline of such institutions, it must be distinctly humane and have a definite cultural and moral value. This can be best achieved when it is felt that the very atmosphere of the school is penetrated with a moral and spiritual influence which flows from the Principal and staff.

Red Deer, January 5th 1911.

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